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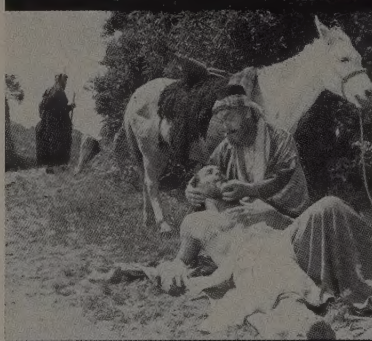
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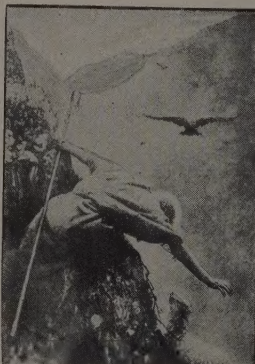


FORTH



JANUARY - 1946

FORTH COVER. Everyone remembers the story of the Good Samaritan and how our Lord ended the parable with this question: "Which now of these three thinkest thou is neighbor unto him that fell among thieves?" He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. *Go, and do thou likewise*, is our Lord's message to us today. As we give generously to the Reconstruction and Advance Fund we are good Samaritans to the stricken peoples of the world—our neighbors, everyone. The photograph of the Good Samaritan used on the cover is from the Cathedral Films production of that name and is used by permission.



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FORTH

1946

WILLIAM E. LEIDT, Editor

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FORTH --- THE SPIRIT OF MISSIONS

FORTH—January, 1946



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Turning the Pages

READERS often inquire the meaning of the name FORTH. This birthday month, the first peacetime birthday after nearly five years of war, is perhaps an especially appropriate time to remind ourselves of the significance of our name (page 9). Before the war, FORTH was making rapid strides toward its goal of being *the Magazine* for all Church families. Wartime restrictions caused us to mark time for a period but the demands of peace, a peace that will insure a better world for all people, present a new and greater obligation that FORTH fulfill its mission. Nine dioceses have special editions of FORTH; no less than twenty other dioceses have indicated an interest in such editions. It is hoped to add to the roster of *Forth Diocesan Editions*, in the months ahead. Editorially FORTH will seek to continue its enlarged and comprehensive interpretation of the Church's Mission.

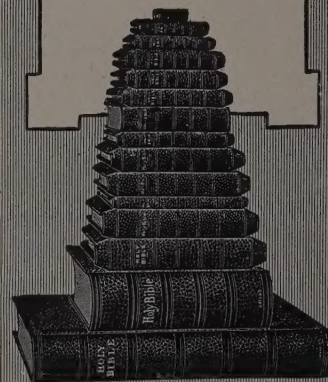
Responsive to a general reader interest FORTH this month inaugurates a new feature: Let Us Pray (page 7).

Continued on page 5

OXFORD BIBLES

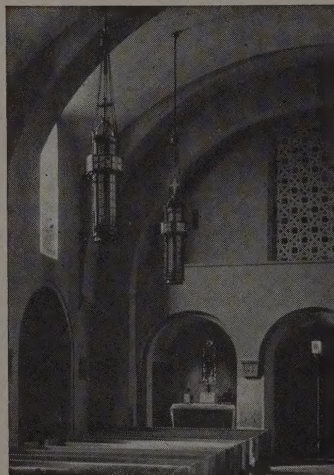
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Check Your Calendar

JANUARY

*Preparation for Parish Canvass
Reconstruction & Advance Fund*

- 1 New Year's Day
- 6 The Epiphany
- 27 Theological Education Sunday

FEBRUARY

- 3-10 Interchurch Youth Week
- 8 World Day of Prayer
- 10 Race Relations Sunday
- 10 Church of the Air. Columbia Network. 10 a.m. E.S.T. The Rt. Rev. Angus Dun, D.D.
- 10-17 Brotherhood Week
- 12-14 National Council Meeting
- 15-19 National Youth Commission Meeting, London, Ohio
- 17 Annual Student Communion
- 24 Corporate Communion for men

Turning the Pages

Continued from page 4

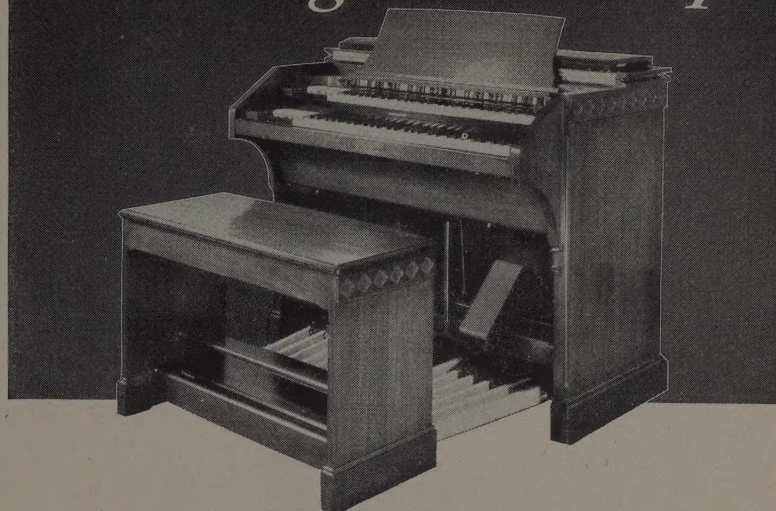
Most of us need a little guidance in our intercessions; this, Let Us Pray, will seek to provide.

It has been said frequently in recent years that the Church never has been so alert to the opportunities offered by the changing world than in this generation. New evidence of this alertness appears almost daily; the active ministry of the Church in Oak Ridge, Tennessee, as told in this issue by the Rev. Stephen R. Davenport, being an example.

Other contributors to this issue are Aubrey Fullerton, who recently returned to his native Nova Scotia after nearly forty years as a newspaperman in the Canadian Northwest; Dr. Robert K. Mears, Jr., missionary-in-charge of St. Timothy's Hospital, Cape Mount, Liberia, who contributes the second article in FORTH's special series on the Church in Liberia; Robert M. McNair, rector of Calvary Church, Tarboro, North Carolina, who is a former student of Harvard Professor Clyde Kluckhohn, leading Navajo authority in the United States.

All these articles indicate how the Church is doing its work in the world today, but in them all is an undercurrent of the greater task that needs to be done, especially if the Church is to be in truth a great power for peace. This great task can and will be accomplished if every Churchman and woman responds generously to the call of the Reconstruction and Advance Fund. *Let us rise up and build.*

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EPIPHANY IN THE SNOWS by Australian artist Violet Teague is the altar piece in All Saints' Pro-Cathedral, Aklavik, Diocese of the Arctic. It depicts the Nativity for people of the Far North in terms of their own land and culture. The Mother and Child are clothed in ermine, such as Arctic hunters catch; an Eskimo man and woman, and an Indian, types of people resident within the diocese, are offering gifts provided by their own skills. How today's Arctic Churchmen heap their altars with fur offerings is told on page 12 of this issue.

A Living Memorial to World Peace

MANY were the monuments erected to commemorate the dead and honor the living after World War I. Here a marble shaft, there an "everlasting" light, yonder a simple cenotaph. These were, and remain, appropriate and impressive symbols of our grief and gratitude.

But the end of World War II calls for memorials more in keeping with what the world has since learned through the greater sorrow and pain that this war brought to all mankind.

The most fitting tribute we can pay to those who sacrificed their lives would be to make other lives richer and fuller by bringing them the Gospel in accordance with our Lord's missionary imperative.

As a memorial to those who have suffered grievously, what could be more appropriate than alleviating the suffering of others?

As for perpetuating the peace, and implementing the democratic principles for which so many lives and careers have been sacrificed—what could possibly surpass in splendor and glory a memorial that will further the cause of peace by bringing the people of the world together in Fellowship with Christ?

For us, a living memorial can be the Reconstruction and Advance Fund. Through the work it will do toward advancing the Kingdom of God, it will let us look our servicemen in the face and say, "Yes, we have built a Living Memorial to World Peace."

LET US PRAY

AN EPIPHANY PRAYER

O GOD, who hast called us into thy marvelous light, grant us to be the ministers of thy grace to those who sit in darkness, that the Sun of Righteousness may arise upon them, with healing in his wings; who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

LET US PRAY

FOR our fellow Christians in the Philippine Islands, especially those of our Church who are now suffering from the ravages of war—the Igorots, the Moros, the Tirurai, the Chinese, and the Filipinos:

That they may be sustained through all hardships, and that our answer to their needs may be generous.

LET US PRAY

FOR our Japanese fellow citizens who, in obedience to military necessity, have suffered internment throughout the war and

are now striving to find new homes where they may earn a living:

That our bearing toward them may be worthy of Americans who have fought for justice and of Christians who take their religion seriously.

LET US PRAY

FOR our fellow Christians in China, especially those of our Church, who have endured many years of pain with steadfast fidelity:

That they may be given strength and wisdom in their task of restoring the Church's life and work, and that we may respond with vigor to every call to be their fellow workers.

O MOST merciful Father, pour out thy Spirit, we beseech thee, on the people of China, the spirit of truth and righteousness, the spirit of courage and liberty; and grant that thy true faith may be received in all places to the breaking down of the kingdom of evil and the building up of thine everlasting Kingdom; through Jesus Christ our Lord. *Amen.*



East Village Chapel is one of five at Oak Ridge, Tenn.

Press Assn.

The Church Serves Atom Bomb Workers

By the Rev. STEPHEN R. DAVENPORT

St. Stephen's Mission, Oak Ridge, Tenn.

FROM farms and villages, from factories and cities they came to turn the hills and valleys of East Tennessee into a teeming city of 75,000, Oak Ridge, the city of atomic energy. Engineers, waitresses, business executives, hospital attendants, all came to make up the city. They brought their families with them. They also brought clothing stores, grocery stores, schools and theaters, and athletic fields. Everything had to be right there and the government saw that it was.

They brought the Church, and the government provided necessary buildings. Chapels were constructed along the lines of Army Post Chapels, one at each end of town. Hardly were they built than the one in the west end of town found itself in the middle. So three abandoned local country churches were renovated. There were five churches and seventeen communions to which the Army must allot time and space. Even the schools and theaters were called into service.

Ministers, like the people, came from north, south, east, and west. Those who arrived first were given houses on the area along with the other essential people that it takes to run such a city. But the Episcopal Church had no minister, only a group of consecrated men and women who, as they probed into the workings of the basic power of the universe, insisted on worshipping Him who brought it all into being. They were assigned space in the Chapel-on-the-Hill, the most centrally located of the five chapels, at five o'clock each Sunday.

"They Refused to Give Up"

A handful of laymen, in conjunction with the Rt. Rev. Edmund P. Dandridge and the nearby clergy of Knoxville, organized and developed a congregation. Many of them had admittedly never done any work at all in their churches at home.

For a year and a half they struggled on with an average congregation of from seventeen to thirty. The Bishop called a number of men to be their minister, but were unable to obtain suitable living quarters for them. Still, they refused to give up. Their courage and determination is one of the most exciting stories in the history of the Church in industrial areas.

I SEND YE FORTH

In the fall of 1943, the already overworked clergy of nearby towns came to their aid to hold services at the chapel at five. With their help, the congregation bent their efforts toward organizing as an Episcopal mission. They were still faced with many difficulties, one service at five in the afternoon, a different clergyman each week, shift work, and ninety per cent of the families with young children who had to be carried by bus many miles in order to get to church. From one section of town it was necessary to leave at 3:45 and take three buses. Nevertheless, a Woman's Auxiliary was successfully organized, along with the Altar Guild and the Laymen's League. Arrangements were made for a group of women to take care of the very young children during church hours so that their mothers and fathers could attend services. This group became the nucleus of the Church school which gradually developed under a fine group of teachers. Backed by such perseverance and conviction, the congregation grew steadily. In January, 1945, the Rev. Stephen R. Davenport accepted a call from the Church and moved down outside Knoxville to devote all his time helping this enthusiastic group.

A Resident Minister, at Last

On two different occasions, drives for membership were instituted with the hope that in this way they might secure living quarters in the area for the clergyman and his family. The first time before the arrival of Mr. Davenport the number was raised to an average congregation of 100, but to no avail. The second time, for a period of eight weeks, the average was raised to 200, the largest congregation being 298 on V-E Day. For a five o'clock service in a city surrounded by beautiful Sunday drives, through forests, by lakes, the accomplishment of these laymen was hard to believe. They deserved the house that was given to them for their resident minister. Mr. Davenport, who for five months had been traveling two thousand miles a month commuting from Knoxville to lead the parish, was able at last to move to Oak Ridge. The Churchmen in Oak Ridge had their own minister, and a church which could function like a normal city

Continued on page 39

JANUARY is the birthday of FORTH. One hundred eleven years ago, the first issue of *The Spirit of Missions*, an unpretentious, thin little magazine, went out to the clergy of the Church and a handful of subscribers. As the years passed, the Magazine grew in stature and in the breadth of its influence as the company of readers steadily increased. At its centennial, a decade ago, it was one of the oldest magazines in the United States. Five years later, in January, 1940, it celebrated its birthday with a momentous step, taken only after the most deliberate consideration, a change of name.

"We felt the need," wrote the then vice-president of the National Council in announcing the change, "of a title that bears the imprimatur of the Church at the same time being short and signaling Christian action. Literally hundreds of titles were considered in selecting the new name. The one finally chosen—FORTH—was selected for one primary reason: it has the stamp of approval of Christ. His marching orders were: *I send ye forth!* *Forth* is one of the most moving and commanding terms He ever employed. It is a direct command to Christians that they do something about their religion. It embraces the heart of the Church's missionary cause: *Go ye into all the world.* . . .

"And so we call you to go forth with us to new victories for Christ and His Church. We ask you to tell others about FORTH and thus to enlarge the company of those who accept His challenge: *Behold, I send ye forth.*

FORTH today repeats this call with even greater insistence. A stronger, more effective message to a yet greater company of readers will make a contribution increasingly worthy of the Power which inspires the work of the Church. The Church needs growth in all its parts, even as the modern world needs the Church. At no time has the Church been so alert to the opportunities of a changing world; at no time have these opportunities been so great. There is farther to go and more to do than we have ever known, so let us go *Forth*.



ST. TIMOTHY'S TREMENDOUS

Patients come on foot or are carried to St. Timothy's from all northwestern Liberia.

By DR. FRANK K. MEARS, Jr.

St. Timothy's Hospital, Cape Mount.

THE patient is a stranger in a strange land, for the tribes in this region bear no relationship to his own; he cannot speak the local language, and he is sick not only physically, but at heart, scared of the white doctor. He has tramped many miles to reach St. Timothy's Hospital at Cape Mount, Liberia.

He may be a leper, unbeknown to himself, coming for medicine for his persistent rash. He may be tubercular, feverish, emaciated, his racking cough a warning that since no sanatorium exists to care for him, his family will soon share his misery. Frequently it is a little child, carried on the hip of its mother, its body covered with flat, yellowish, oozing sores, smelling of the peculiar and characteristic odor of yaws. Hanging to his mother's skirt is his brother, and bringing up the rear, the father, bowlegged, limping on the outside edge of his feet, the bottoms of which are covered with ulcerated fissures, crab yaws, so named from the typical crablike gait. The entire family is affected and has come in a body for injections.

To those at home, a mission hospital in Africa deals in a strange medium with exotic diseases and obscure mal-

adies. To some extent, this is true, although the most frequent complaint is the ubiquitous common cold or the "belly ache." Actually, the greatest drama in the work at St. Timothy's is connected not with the diseases but with the patients themselves. There is Charlie Number Three, for example, a trader who travels back and forth mostly on foot between the West Coast and Timbuctoo over a thousand miles away. There are former heads of State who make use of the local Pan American Airways service to come by plane almost to the hospital's doors.

A hospital on the West Coast of Africa is a far more important institution than a hospital in the United States. The people have more need for

medical assistance, suffering as they do almost universally from frequent attacks of malaria, dysentery, and intestinal parasites. More than this, there is a dearth of competition from other institutions for only the Church, the school, the store, and the government have penetrated this far. The hospital becomes an important center for education, particularly concerning white culture.

One day St. Timothy's was honored by a party of three tribal chiefs, complete with retinue and ills. Invited for dinner, they were later introduced to the X-ray machine, how the doctor looks right through people. In polite astonishment, they emitted a few *kohs*, their exclamation of amazement. Then they were shown the electric generator which powers the X-ray and controls the lights for the schools and missionaries' homes across the valley one quarter mile away. This was true white man's magic and produced a chorus of spontaneous *kohs*. At last, when the head chief was offered an opportunity to try this magic, and with a tremor in his hand, pulled the switch, the chorus of *kohs* nearly drowned out the noise of the motor.

If information about elementary

Dr. Mears (left) urges an enlarged medical training program for both men and women.



HOSPITAL FACES ASK IN LIBERIA

sanitary habits, malarial control, and nutrition could only be spread among the natives, such comic incidents might far outweigh the tragedy that comes daily to St. Timothy's. Minor grades of malnutrition are prevalent in a land which should be able to feed its inhabitants well; malaria, hookworm, and other less important chronic debilitating diseases are widespread, intestinal parasites, and the dysenteries common, and infant mortality high. Except for the nearby Pan American Airways dispensary, maintained for native employees, St. Timothy's is the only recourse in the entire northwestern region of Liberia to modern medical assistance. A conservative estimate of the population of this area might place it around twenty thousand.

During the war, St. Timothy's, of course, suffered considerably. Tropical deterioration of its three buildings, a rapid turnover of personnel, irregular receipt of supplies have left the work somewhat shaken. The training school for nurses, the much-needed country health stations were forced to decrease their activity, although these two aspects of the work are vital. With modern means of transportation into the interior, sick persons would be able



Elementary knowledge of nutrition and sanitation are unknown to most inlanders. Gendreau

to reach the hospital in several hours, but in the absence of any kind of motorized transport, the average time required is never less than a day on foot. Reports come in constantly of those too ill to make the trip, of mothers dying in childbirth, of young men wasted with fever or dysentery, of children with hookworm or large chronic tropical ulcers big as a hand which, through infection of the bones of the leg, leave the child a partial cripple in a country where walking is the only means of transportation.

Before the war, small dispensaries at advantageous points in the interior brought medical service to the people. They now await supplies, supervision, and a native staff before

they can be reopened. More qualified applicants are needed at the nurses' training school, before others will take their places beside the one graduate, who, after five years' training, received her diploma with considerable ceremony.

The training school and the interior dispensaries must advance hand in hand to bring medical aid to the twenty thousand ailing natives in this area. The natives have great respect for the work done by the white man here. Some people will walk miles for a dose of salt. "My stomach is dirty; I want to wash it out." An injection is regarded as a real cure-all. But many must still be educated into their responsibility toward the hospital, paying where they can. There is still considerable resort to native doctors and remedies, although the people are gradually coming to accept scientific medicine and to depend on the hospital as the final resort in all disease.

St. Timothy's faces a tremendous task, but its problems are not insoluble. The hospital performs an essential service in Liberia that otherwise would not be done. It can, in continuing, contribute greatly to the lives of these people and of their country.

Hospital at Holy Cross Mission, Bolahun (*below*) serves interior, St. Timothy's the coast.



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Arctic Folk Heap Furs On Altar

By AUBREY FULLERTON

IT was a long service at church that day, for the offering alone lasted nearly an hour and a half. Not that the congregation was so large, it was the way in which that single act of worship was performed.

The day was Rat Sunday and the church was at an Indian mission station in the Hudson Bay country of northern Canada. The Bishop of Moosonee was present, and to mark the occasion of his visit a freewill thank offering by the people had been arranged. To this very special service each of the 150 worshippers had

brought an offering in kind, consisting of one or more dressed fur pelts; for the Mistassiny Indians are hunters and trappers, to whom muskrat skins are what paper money is to white people.

One at a time, beginning with the Chief, the worshippers left their seats and carried to the front the pelts they had brought, which the Bishop received at the altar. No one went forward until the person ahead of him had made his offering and returned to his seat. The entire exercise was carried out quietly, reverently, and with dignity, and before it was concluded the stack of furs on the Holy Table

had risen to an impressive height.

In much the same way Rat Sunday is observed at mission churches in the Farther North, at the very top of the continent. Indian and Eskimo Christians in the Arctic and sub-Arctic regions are giving to the Lord's work freely and thankfully out of their hard earnings, usually in terms of raw furs, which in some cases they place on the offertory plates as cityfolk do their duplex envelopes. Hunters and trappers, muskrat pelts are standard currency with them, but sometimes one offering is of much more valuable furs, for special purposes.

Some years ago the native parishioners at a mission in the Mackenzie River area, nearly down to the Arctic

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coast, were asked for an offering to be used in sending the Gospel to other Eskimo tribes that had not yet heard it. They made up among them a string of silver fox and lynx skins, worth \$326 at market prices. All contributions of this sort are sold to traders and the proceeds added to the church funds for purposes indicated.

That native dwellers in the uttermost parts of America have the missionary spirit and the will to express it thus tangibly is a tribute to the work and influence of the Church of England in Canada, which is the Anglican or Canadian Episcopal Church for short. The work began more than fifty years ago, but it was not until 1909 that the first Eskimo converts were received. Growth of the Far North mission since then has been steady, despite obvious difficulties. In 1933 the Diocese of the Arctic was established, and now that far-flung mission field, under care of Bishop A. L. Fleming, represents one of the most remarkable missionary enterprises in the world.

A look at the map will show its great size. The diocese covers all

the Top Country from Baffin Land in the east to where Yukon and Alaska meet on the west Arctic coast and from that point southwardly in a jagged diagonal across the Canadian Northwest Territories to the foot of Hudson Bay, thence up again to the northern tip of Labrador. Included also are the Arctic Islands north of the mainland.

The diocese so bounded is larger in land area than all the United States east of the Mississippi River. Its population is about 11,000, the native element of which is largely nomadic. Such settlements as there are, in camps or family groups, are mostly along the sea and river coasts. In the Arctic country proper the people are Eskimos. Neighboring them to the south are the Loucheaux Indians in the western sub-Arctics, and the Mistassiny, Nascope, and other Indian tribes in the east.

Indians and Eskimos were once bitter enemies, but Christianizing influences have so changed life in the north that now the two races are on friendly terms and share together the ministrations and activities of the

Anglican mission. Sometimes they worship together. In the church at Aklavik, on the Mackenzie River, joint services are held at Christmas and Easter, in which each of the native races and the white people living at the posts take part in their own languages. The Arctic dwellers are hearty singers and follow attentively and intelligently the other parts of public worship also. There are now several hundred Christians, many of whom are communicants, and both Indian and Eskimo lay readers help in the work.

Twenty mission stations are scattered over the vast distances of the Arctic Diocese. They are located at or near the trading posts, where the natives go to barter their fur catches for supplies. Little settlements of this sort are centers from which the work reaches out to even more remote handfuls of people. These scattered missions are beacon lights in the Arctic solitudes, where once was pagan darkness.

The missionary in charge of each station has variety in his work. Be-

Continued on page 38

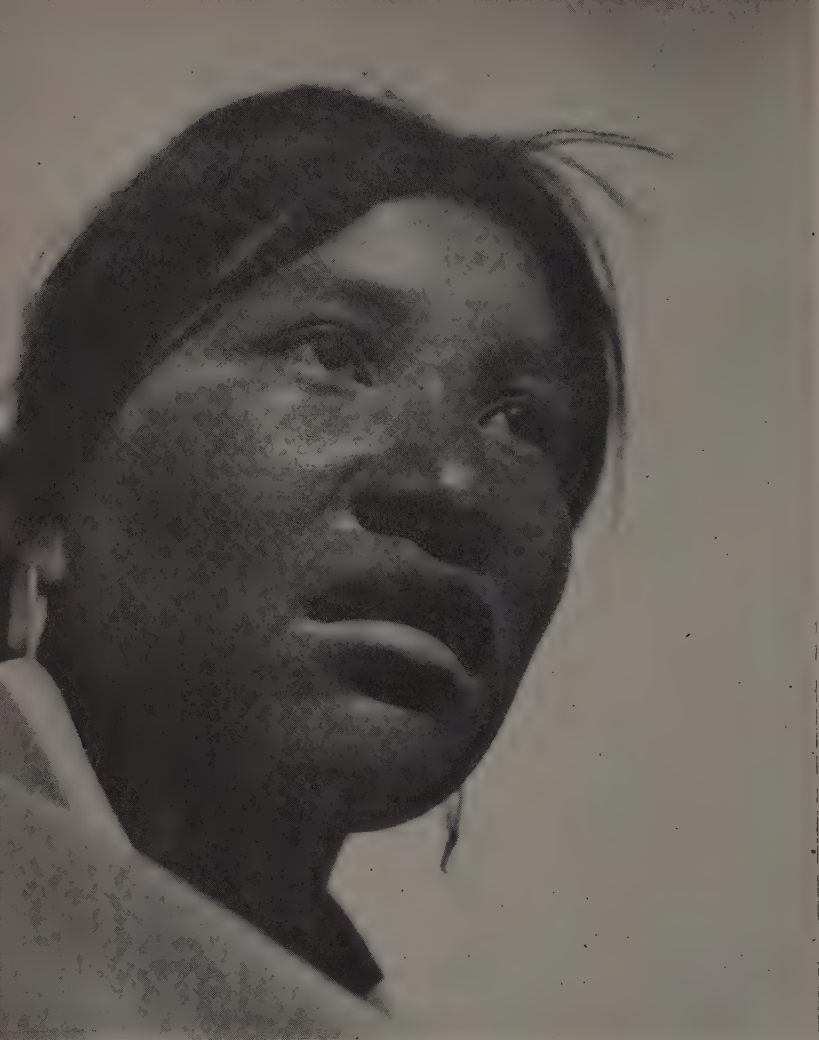
Indians, Eskimos, and whites, once hostile toward the other, now share services at All Saints' Pro-Cathedral, Aklavik.

The missionary enthusiasm of his people is matched by the spirit of energetic, air-minded Bishop A. L. Fleming of the Arctic.



Natives of the Far North bear gifts to the Child in Aklavik's altarpiece, which depicts the Nativity in terms of their own land.





Un-Vanishing

NAVAJOES CHANGING CULTURE

have so felt a will to live that their population has increased from 9,000 in 1863 to 55,000 today, a situation which puts a good deal of strain on their old culture. In 1863, the whole tribe was marched by the Army under Kit Carson three hundred miles to Fort Sumner to be interned for five years within a stockade, because of their warlike activities. More peace-loving on their return, they have since shown an amazing ability to adjust themselves to material change without losing their basic culture.

As a consequence, the Navajoes are today a deeply religious people who have kept their ancient religion remarkably intact. Appropriate chants, appeals to the superhuman powers, the correct ritual insure a blessing upon every act of their lives: birth, the making of the cradle by the father, the coming of age of the children, marriage, the building of a new *hogan*, the gathering of salt, the planting of seed and the harvesting of the crop, the care of the sheep, the making of a rug, and so forth. The center of their religious observance which involves great religious chants and large social gatherings is the curing of sickness. Modern doctors ministering to Navajoes in government and Church hospitals are coming increasingly to recognize this basic religious attitude and to build upon it rather than attack it. They interpret modern medicine so that the Navajo will understand it.

They Welcome Material Change

The group quality by means of which the Navajoes have been able to adjust to material changes, still preserving religious values, is a curiosity and interest in the outside world that other tribes do not have. They are not hostile to beneficial change; they welcome it. They want news of all world events. They have learned to use new material things, adopting autos and trucks instead of covered wagons, store-bought utensils instead of stone

Free Lance Photographers Guild

The Navajo is successfully adjusting himself to material change. He is alert and curious about the outside world. His needs are new religious values which he finds in the Church.

By the Rev.

ROBERT M. McNAIR

Calvary Church, Tarboro, N. C.

THE Navajo Indians are the "Un-vanishing Americans." In the midst of Santa Fe streamliners and transcontinental plane flights, their sons having served their country all around the world in both world wars, these people, greater in number than ever before, are trying to live in the *hogans* (house) with the same philosophy of life their ancestors had three hundred years before the coming of the white man.

The Navajoes are still a primitive people, or nonliterate, though not consequently backward or inferior.

Their mythology is passed on orally in chants from one generation to another. Surrounded by mountains, they live on the vast Navajo reservation, the combined size of New Hampshire, Vermont, and Rhode Island, situated in one of America's most beautiful areas, northeastern Arizona. Having moved here as early as A. D. 1300, they regard this as the center of the world and the place of their emergence under the leadership of supernaturals from a lower world.

Not far from their reservation, other Indian tribes have decreased, remained static, or disappeared completely, but in the past seventy years, the Navajoes

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Americans Look to the Church

CALLS FOR UNCHANGING VALUES OF CHRISTIANITY

and earthen ones, and, in the places closest to the whites, a more permanent style of *hogan* with window glass and a stove. Difficulties of adjustment are lightened by their innate good humor and a protective, patterned shyness of behavior towards each other and towards outsiders, which masks an attitude of real interest. The rare imaginativeness which is manifest in their rugs, jewelry, dress, and sand paintings is a great aid, as is their spirit of coöperation, similar to that of the early white pioneers.

Toward Cultural Stability

Despite great material adjustment, however, the Navajoes are still primarily nomadic. In the summer isolated family groups move with their sheep up into the mountains and live in temporary *hogans* made of pinyon branches; in the fall and winter they move back down into the lower places where it is warmer, and live in log and mud *hogans*. Upon their sheep, their small plots of corn and vegetables, their horses, their rugs and jewelry which they sell, they base their economy, although in the neighborhood of white settlements, a few are becoming

more settled, conscious of the white system of property and wealth.

One great barrier to complete adjustment along these lines is language. Navajo, in all its variations, is one of the most difficult languages in the world, yet only school children and adults living near trading stores have any knowledge of English. Partly for this reason, the Navajoes today are betwixt and between, their old culture, stable for centuries, now somewhat shaken. Unwilling and unable to go back to a completely primitive state, they face numerous barriers in their progress toward cultural stability.

The fact is that these numerous and influential changes have caused a vacuum in the life of the Navajo, a vacuum that only the Church can fill. The old Navajo religion was satisfactory as long as there was no great disturbance in the equilibrium of their society. But great material adjustments are changing and often disturbing this equilibrium. Sons who have served in two wars return with the experience of the world in their eyes; work draws many to the railroads, to the towns near the reservation, to California; they have ridden the bus and

train and have attended movies; their sick are being taken to the white man's hospital, their children to the white man's school; they are facing economic change by an increase of sheep that the present range cannot feed; they have new diseases that their ancient chants will not heal. The Navajo Indians are facing the basic problem of becoming a part of one world, and suffering from growing pains. The problems that result are too big for the old Navajo religion; those who once depended on it now need a new unfailing source of strength. Indians like Jim Crook, (FORTH, September, 1944, p. 13) have found a true solution in Christianity.

Church Builds on Old Life

The work of the Episcopal Church among the Navajoes is still on a very small scale. It is confined to the Good Shepherd Mission at Fort Defiance, Arizona, with an adjacent mission at Sawmill, and the San Juan Mission at Farmington, New Mexico, with a nearby mission at Carsons. The Good Shepherd Mission offers an excellent example of what the Church is doing. What was successively a clinic, a trachoma hospital, and a boarding school has been turned into a community center for those in the surrounding village. It is an effort to supplement schoolroom teaching with informal

Continued on page 40

An increase of sheep that the present range cannot feed is among the disturbing economic conditions facing the Navajo today.

Monkmeyer





The Church now serves seventeen congregations in Colombia, from cityfolk to miners.

Three Lions

Church in Colombia Is Bridgehead to the Future

IN a parish twice as large as the State of Texas, half a million square miles, the Church has begun its newest work. Within this parish are mountains whose snow-capped peaks throw shadows on the equator and, only three hours away, lush steaming lowlands reminiscent of Africa. Large

metropolitan centers are no more characteristic of it than small isolated mining communities. This is Colombia. (FORTH, November, 1944, p. 8.)

Its one missionary, the Rev. George F. Packard, must be a flying missionary to cover all his territory. For the first year of his work, he commuted

from the Canal Zone, only a short hop by air. Now that he is living in Colombia, he still flies constantly, for Colombia is a country which has made the transition from the footpath directly to the airplane without any gradual evolution. Trips which take three weeks overland, three days by boat or train, are made by plane in three hours. And even with plane travel, he must be constantly on the move, facing new situations daily, forced to leave old ones unexplored.

As a kind of counterbalance, however, he finds everywhere congregations eager and enthusiastic for his leadership, sensitive to the value of worship, unfettered by wornout traditions, outmoded methods. The work in Colombia is new, vigorous, developing as rapidly as the methods of transportation. Oil camps ranging from twenty-five to two hundred men turn out to the last man to attend service. The people desire wholeheartedly the ministrations of the Church, so that a boy need not wait for baptism until the Dean of the Cathedral of the Canal Zone happens to come to Cali when he is eighteen; so that it need not be that visits of this nature bring Communion to the people of Cali for the first time since their arrival. No service is ever too long for the congregation, who stay instead for a hymn sing afterward.

One year ago in Colombia, there were eleven congregations; today seven more have joined them, with three other cities asking for services, and two oil camps with no church still awaiting the coming of the priest. The calls are so many it is difficult to tell where to begin.

The Rt. Rev. R. Heber Gooden, Missionary Bishop of the Canal Zone, of which the missions in Colombia are a part, recently wrote: "The Missionary District of the Panama Canal Zone is not only the crossroads of the world, but a connecting link between two continents and two civilizations. It is a window into the United States and a gateway to South America. The Church in this district must be strong and vigorous. The time has come for us to take fuller advantage of our strategic location." Everything points to the fact that Colombia can be a real bridgehead to South America.



Monkmeyer

ONE NATION

EIGHT of the most colorful of our minorities together make the majority of our people. And many of these people are denied the kind of life for which they and their neighbors engaged in World War II. This unhappy situation is portrayed with stark reality by Wallace Stegner and the Editors of *Look* in *One Nation* (Boston, Houghton Mifflin, \$3.75). In striking story and arresting picture which are amazingly welded together to make a completely harmonious presentation, *One Nation* has taken this tragic condition in American life and made it comprehensible to him who runs and reads.

Through the coöperation of the Editors of *Look*, FORTH presents on the succeeding pages a selected group of pictures representing certain of these minority peoples: Negroes, West Coast Japanese, Indians, Filipinos, Mexicans, Chinese, and migrants.

Church people now have an opportunity not only to become familiar with the situation but also to consider ways in which it may be bettered. Unless this is done, the war was won in vain.

The war accelerated the uprooting that has become a phenomenon of this era. This situation and the min-

istry of the Church among such uprooted peoples is discussed in several recent books, currently recommended for study. An over-all picture of this dislocation is presented by Hermann N. Morse in *These Moving Times* (New York, Friendship Press, 60c) while the more particular urban aspects are set forth in *The City Church in the War Emergency* by H. Paul Douglass (New York, Friendship Press, 25c) and the rural phases in *Rural Americans on the Move* by Thomas A. Tripp (New York, Friendship Press, 25c).

Kenneth Underwood in a popular presentation called *Christianity Where You Live* (New York, Friendship Press, 60c) devotes almost a whole chapter to the successful program carried on by Christ Church Cathedral, St. Louis, Missouri. This is an example of how a parish may minister to its community. Other examples of the Church meeting these urgent contemporary situations are recited in *The Christian Fellowship in Action* (25c).

The map, *Uprooted Peoples of the U. S. A.*, on pages 20-21 is reproduced through the courtesy of the Friendship Press. It is available in color in wall size at 25 cents a copy.



Ewing Galloway

One Nation

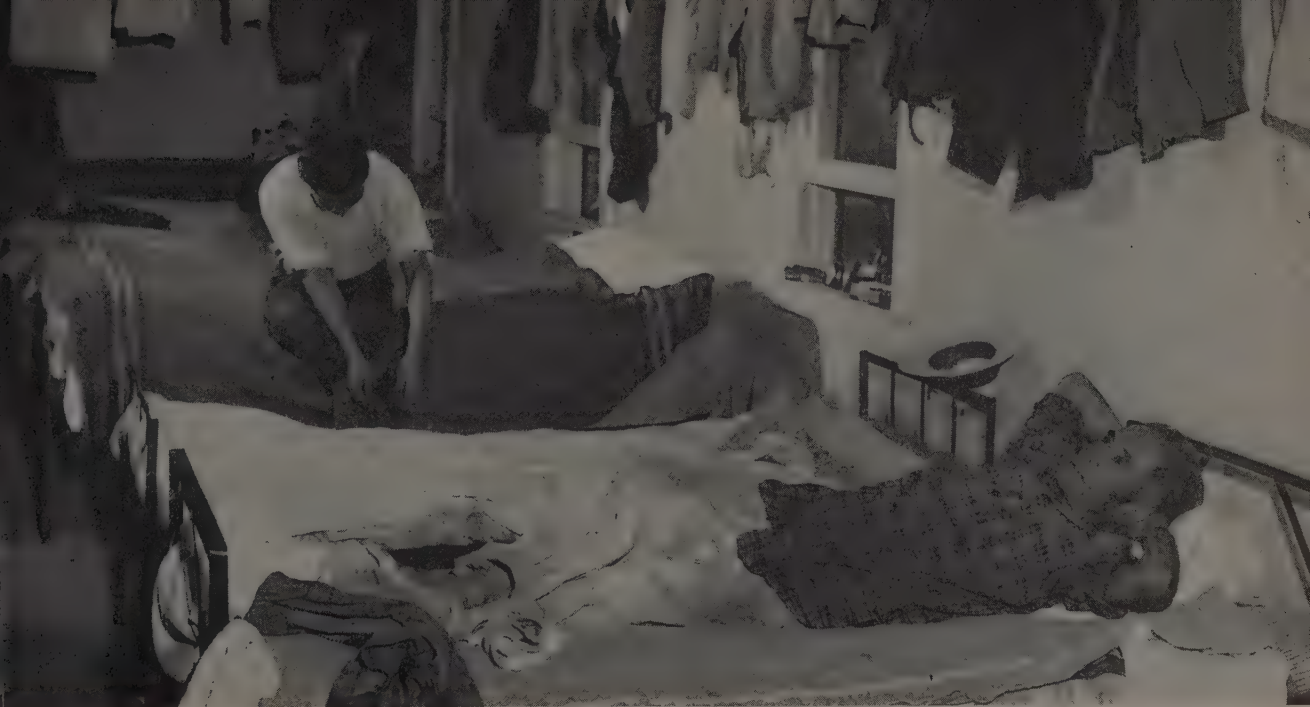
A population on wheels is a characteristic of American life. During the war no less than twenty million people left their old established homes to serve in the defense program. This migration taxed travel and housing facilities beyond capacity.

Pachucos are sometimes rounded up on suspicion (*below*) are sometimes merely asked to show their draft cards—sufficient humiliation in itself, since only with Mexicans has the draft-card demand become routine practice. Neither prisons, concentration camps, reservations, nor refuges, the Japanese Relocation Centers had qualities of each. Every family lived in a single room (*right*) without plumbing, provided all its own furniture except a stove, made shift as it could to create some of the atmosphere of home. The best many could do was an occasional pot of tea after the children had gone to bed.

Look



Look



With few women to provide homes, the majority of the 45,000 Filipinos in the United States, mostly migrant agricultural workers on the West Coast, end their working days after a cookhouse meal in a bunkhouse bed.

Look

The Negro child (*below*) goes to school fewer hours a day, fewer days a year, than the white child. Often he drifts out of school. Jim Crow restrictions (*right*) sometimes create situations that strike the Negro as glumly humorous. Customs differ in different parts of the country. Depending on where you are, restrictions exist in hotels, theaters, buses, stores.

H. Armstrong Roberts



Look

UPROOTED PEOPLE

Since 1940, 25,000,000 Americans have been physically uprooted. They are part of a world that is on the move—service men and women and their families, industrial workers, diplomats and office clerks, refugees and all other victims of war—men, women, young people, and children of all races and nations and classes.

Louis E. Nizer

Since 1940, 25,000,000 Americans have been physically uprooted. They are part of a world that is on the move—service men and women and their families, industrial workers, diplomats and office clerks, refugees and all other victims of war—men, women, young people, and children of all races and nations and classes.

Louise E. Vesperance

E OF THE U.S.A.

The prodigious reshuffling and distribution of population required by the nature of the war effort has been of the most fundamental and widespread significance. . . . Everywhere we turn, life has changed and will change yet more. The war is no isolated event. Its causes were long in the making. The social forces to which it has given so powerful an impetus have roots deep in the past and will continue when war is over.
—Hermann N. Morse

SOME EMERGENCY AGENCIES FORMED TO REGULATE GENERAL LIVING CONDITIONS

- FHA Federal Housing Administration
- FSA Farm Security Administration
- OPA Office of Price Administration
- ODT Office of Defense Transportation
- OWI Office of War Information
- OCD Office of Civilian Defense
- WMC War Manpower Commission
- WPB War Production Board
- WFA War Food Administration
- WRA War Relocation Authority
- FEPC Fair Employment Practices Commission

PLANE SCHEDULE

TO	FROM	CARRIER	CLASS	TIME
NEW YORK	CHICAGO	AZ	Y	8:00 AM
BOSTON	DENVER	UA	Y	10:00 AM
PITTSBURGH	LOS ANGELES	AA	Y	12:00 PM
PHILADELPHIA	MILWAUKEE	DL	Y	2:00 PM
WASHINGTON	ST. LOUIS	MO	Y	4:00 PM
NORFOLK	PORTSMOUTH	NAVY	Y	6:00 PM
MIAMI	ATLANTA	AL	Y	8:00 PM

The prodigious reshuffling and distribution of population required by the nature of the war effort has been of the most fundamental and widespread significance. . . . Everywhere we turn, life has changed and will change yet more. The war is no isolated event. Its causes were long in the making. The social forces to which it has given so powerful an impetus have roots deep in the past and will continue when war is over.

**SOME EMERGENCY AGENCIES FORMED TO REGULATE
GENERAL LIVING CONDITIONS**

- | | |
|------|--------------------------------------|
| FHA | Federal Housing Administration |
| FSA | Farm Security Administration |
| OPA | Office of Price Administration |
| ODT | Office of Defense Transportation |
| OWI | Office of War Information |
| OSD | Office of Civilian Defense |
| WMC | War Manpower Commission |
| WPB | War Production Board |
| WFA | War Food Administration |
| WRA | War Relocation Authority |
| FEPC | Fair Employment Practices Commission |



Helen M. Post

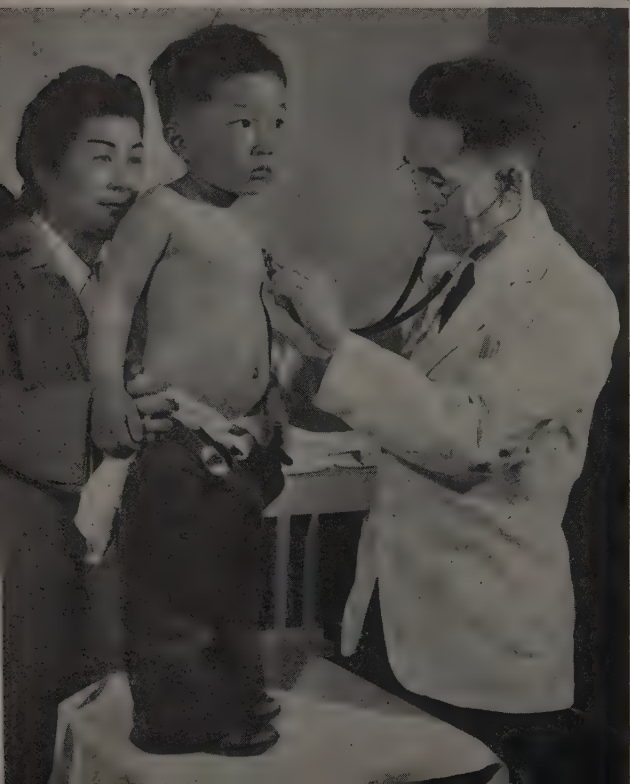
The thousand talented students who between 1934 and 1941 borrowed money from the Government for advanced training (*above*) are not left idle. Half of the Indian Service itself is staffed by Indians and there are Indian teachers, doctors, mechanics. Part of the excellent health record of wartime centers for Japanese Americans (*below*) is credited to interned doctors and nurses who earned \$19 a month.



Look

Life shows immediate betterment when living conditions for the Negro are improved by clean, modern, inexpensive apartments (*above*). Mothers whose children have space and equipment to play with have no worries about them getting into trouble with the police. Experimental schools have proven there is much to be gained in inter-cultural exchange when Americans of many races share the same classroom (*below*).

Look



Helen M. Post





Gradually, as the woman shortage is overcome, Filipino home life (above) becomes a fact, not an impossible dream. Though still mainly a homeless and familyless group, Filipinos are more



and more finding wives. Young and old have begun leaving Chinatown for better opportunities outside. U.S.E.S. has been able to put eighty per cent of them into war jobs. (All *Look* photos),



The integrity of the Chinese is rooted in his home life. Relief agencies see as little of the Chinese as the juvenile delinquency courts.



St. Philip's Church, Portland, Oregon, has only Negro priest in the Northwest.

ST. PHILIP'S WELCOMES NEGROES TO PORTLAND

PORTLAND, Oregon, became in four years a top-ranking West Coast center for war activities. In the process, its Negro population grew tenfold, from 2,000 to 20,000. Only five Negro Churches, none of them owning a parish house, existed to serve this group, and as a result, multiple problems threatened, especially among Negro youth. The government made a steady effort to furnish housing, health, and recreational facilities, but what was needed was character-building leadership for youth, standard-building leadership for adults. This was a job for the Church, to counterbalance any hint of Jim-crowism in a community which had never known it before.

St. Philip's Church seized this opportunity. This congregation often had faced handicaps. They started as a small group of Negro families who

petitioned the then dean of St. Stephen's Cathedral, Portland, for help in organizing Christian worship. Use of the cathedral at a convenient time was given them. In 1924, they acquired their present property including a church in deplorable condition, architecturally unsatisfactory. This, repaired in large part by the people themselves, has served until the present emergency, while their communicant membership doubled and their income increased fivefold.

New Residents are Churchmen

For thirty-five years, the people of St. Philip's have worked and prayed for a building equal to their needs. The wartime influx of Negroes into Portland finally forced the issue. Many of the new residents are Episcopalians

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from large eastern parishes, looking to the Church as a center for meeting the established Negro residents of Portland. The vicar, the Rev. R. L. Stone, is the only Negro clergyman serving the Episcopal Church in the Northwest. As a result, he is often called to take services in cities and military camps anywhere within a radius of three hundred miles. On the board of management of a city YMCA-USO, he leads his parish in service of this kind. He also works in the new housing projects as a member of the United Church Ministry Board of the Portland Council of Churches.

St. Philip's Aids Assimilation

Probably sixty per cent of the Negroes who moved to Portland during the wartime emergency will remain. St. Philip's must help them in their permanent assimilation. With the aid of other groups in the Diocese of Oregon and the national Church, the long-awaited plans for expansion of facilities were at last laid. In the spring of 1945, the parish house was dedicated, complete with auditorium, guild room, kitchen, office, and Sunday School rooms. More people of the community will be able to meet the Church through children's activities, young people's meetings, community meetings, Red Cross, and many other activities. A new church, suitable to the worship of God, is being built, a home for both new and old in Portland.

St. Philip's has worked hard to aid any and all who desired relief from the tension of wartime living. Now there is the adjustment back to peace. St. Philip's is becoming an increasingly strong factor in helping an important section of Portland's population to overcome fear and bewilderment in a changing environment.

"More than I Intended"

A CHECK for \$500 for the Reconstruction and Advance Fund was received in Portland, Ore., with a note saying: "This is more than I intended to give toward this fund. I increased my gift after reading *one* bulletin. Please don't send me any more bulletins, because I really cannot afford to give again."

By Lt. EDWARD McNAIR

Chaplain Corps, U.S.N.R.

The war produced many stories testifying to the vital interest of men and women in the Armed Forces in the Church. Here, FORTH presents one to which there is lasting evidence.

THERE is a small brick chapel somewhere in North Africa, surrounded on three sides by a low stone wall, which prevents the encroachment of a Navy supply dump not far off. Though it may once have been an ammunition storehouse or a railroad station, the small cement cross on the roof now proclaims it a church. Blending with the roughness of the stone, a slender colonial porch graces the front of the building where two lamps are kept burning during service. This chapel is the product of combined efforts over a long period of time.

When the Americans took over this vicinity, all that was left of the former building were four walls and a shattered roof. The Seabees were the first to work on it. They added a new roof, cement floor, doors, and patches for the windows; as such, it was given to the chaplain. He, with the help of the carpenters, collected a few necessities, a beautiful folding altar, an altar rail, lectern, and pews, and the chapel was opened.

Lights of Welcome

For a while, since the pressure of work was heavy, that seemed a satisfactory arrangement for the worship of the Lord. But slowly, a different feeling developed; plans gathered momentum as new chaplains contributed ideas. The chapel began to grow into a place which glorified God in its own right for the unselfish work which went into its construction.

Changes were simple; we made use of any available equipment. A center aisle was created by bisecting the pews, pool table cloth was transformed into a dossal behind the altar, a frontlet, and an appendium for the lectern. With the addition of the cross to the building, the interest, which had been growing on the base crystallized into



Resurrection Chapel in Bizerte is result of selfless labor of many young Americans.

SERVICEMEN IN AFRICA BUILD SYMBOL OF HOME

a meeting to locate talent. A professional architect submitted a blueprint, the commanding officer gave his consent, and the wooden porch, with its lights of welcome, grew from a cement base. With a kind of wonder and awe in our hearts, we returned for further help to men who never disappointed us. The Seabees solved a difficult problem of lighting the services by rows of hidden bulbs. The carpenters laid a platform beneath the altar, for which someone found a carpet; they built a pulpit, and designed kneeling rails far surpassing in grace the original one.

The story of the windows best illustrates the spirit of our enterprise. The original coating of blue whitewash early began to streak in the rain, and when it was washed off, the bare win-

dow was even less attractive. From the men came the idea of simulating stained glass with paint. The process was long and demanding, but in due time, designs were made and stenciled on the panes, a spray gun made the coat of paint translucent, and we had new windows which, if not true Gothic, helped greatly to relieve the drabness of the atmosphere.

It Will Never be Finished

Our chapel will always be a simple one, primarily a quiet sanctuary where men may come for worship and prayer. But it will never be finished, as long as the men who enter feel that it is partly theirs, to be improved at their suggestion. It has come to be a worthy symbol to many men of home and the familiar places of worship in America. It is the heartfelt religious expression of the men through whom it grew.

Give to the Reconstruction & Advance Fund

Japanese St. George

BISHOP Harry S. Kennedy has dedicated a window in St. John's Church, Eleele, Kauai, in memory of the American Japanese who served in World War II. The window, planned by the Rev. J. Thurlow Baker, depicts St. George, with the face of an Oriental, slaying the dragon. The model was a member of St. John's.

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Africa's Grain Coast

THE coast surrounding Liberia has been called the Grain Coast. But no cereal has been exported from Liberia. This term comes from the grains of pepper which were so popular that they were largely responsible for the opening up of West Africa by the early Portuguese, English, and Dutch traders.

SPIRITUAL HEALING

HEALING belongs in The Church! Do you read The Church's only magazine of Healing? It is called "SHARING," published monthly (12 pages) at \$1.00 a year postpaid. Send for sample copy.

Editor: The Rev. John Gayner Banks, Litt.D.
2243 Front St., San Diego, Calif.

TO COLLEGE ON FOOT



GRACE CHEN, daughter of the Rt. Rev. Robin Chen, Assistant Bishop of Anking, (FORTH, May, 1944, p. 21), leader among the Church's young people in China, is now studying to be a doctor at Ginling College, Chengtu. After her graduation from St. James' Middle School, Maolin, in 1942, wartime conditions prevented her from entering college. Instead she continued to study and is largely responsible for the fine Daily Vacation School in Maolin. She studied English, typing, shorthand, worked in the clinic with Miss Emeline Bowne in the mornings, and did odd jobs in the Bishop's office.

The day finally came for her to leave for Chengtu and college. Starting out on foot she found protection from the heavy rains in shelters built over coffins. She arrived at Ginling after long weeks of travel by foot, river boat, or any conveyance available. Grace soon became the leading spirit of the Young People's Fellowship and last year received an award for the best all-around student. After her graduation she hopes to come to the United States for further study.

SNOWDEN-DOUGLASS Sunday School Lessons

The 1946 edition of Dr. Earl L. Douglass' practical expositions of the International Sunday School Lessons is the 25th annual volume in the series. It is now the standard work for Sunday school teachers and for ministers in the preparation of sermons. \$1.50

THE LIGHT OF FAITH

By Albert W. Palmer

An outline of religious thought for laymen, this is a book about the religious truths by which a modern man can live and still maintain a free and unfettered mind. Dr. Palmer is President of the Chicago Theological Seminary. \$1.75

THE COMING GREAT CHURCH

By Theodore O. Wedel

Believing that ecclesiastical isolationism, like that of nations, is doomed, Canon Wedel reexamines the Church as a corporate, historical, and social fact, seeking a doctrine of the Church which will lead to Christian unity. \$2.00

Thy Health Shall Spring Forth

By Russell Dicks

A helpful book of courage and good cheer, containing prayers and meditations for the use of the ill. \$1.25

THE MACMILLAN COMPANY New York 11

TRINITY Church's American Hungarian congregation in South Bend, Ind., are one hundred per cent givers to the Church's Mission. Its Lenten Offering averages \$4.32 for each Church school child.



Religious News Service

European Churches Studied

THE Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts (right) and Bishop G. Bromley Oxnam (left), president of the Federal Council of the Churches of Christ in America, flew to Germany recently to survey the needs of non-Roman Churches and to study the new forces emerging there. They met German Church leaders to plan for the re-establishment of relations with the Churches in America. Problems of relief and reconstruction were also discussed with Allied occupation authorities. They spent a day in Geneva where they met with the World Council of Churches' Department of Reconstruction. The trip, taken on behalf of the Federal Council, will further the quick reestablishment of Europe's wartorn Churches.

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Chinese Seek Self-Support

DURING seven years of the Japanese occupation of China, when food and clothing were scarce and inflation and lack of mission funds crippled activities, members of the Church of the Holy Nativity in Anking shared everything they had with their rector, the Rev. Graham Kwei, and a group of fifty-five destitute people, to keep the church alive. Now that the crisis is over, their first goal is to pay the salary of their rector and to become entirely self-supporting.

Members of St. James', Wuhu, are

making an annual contribution to the Church's work in the Missionary District of Shensi which is supported by Chinese Christians. They also are working hard to achieve self-support.

Dorothy Sims, a missionary in the Philippines since 1936, will be married in January to Mr. David H. Fitzgerald, formerly of the 118th Engineers, whom she met at the time of her rescue from the Bilibid internment camp.

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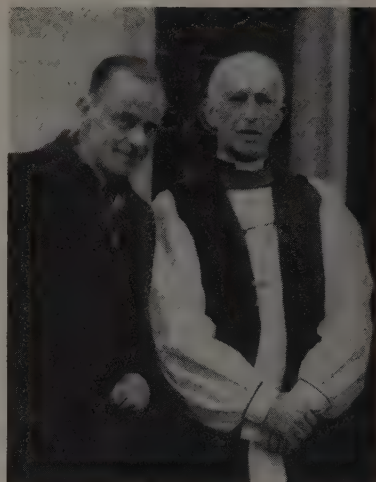
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Disease Stalks in Tadian

A DISMAL story of disease and death in the Philippine outstations comes from the Rev. Edward G. Longid, one of three native clergy in the islands. "I have been informed that more than six hundred people have died in Tadian since December, 1944, more than half of them in the past three months. More than fifteen families were entirely wiped out by sickness. There are more than one hundred orphans. Many are still dying. Some of the causes, if not

the main cause of death, is relapse" after an attack of malaria, influenza, dysentery. Every effort is being made through gifts, barter, and sale to send food and medicine to these people. Mr. Longid goes on to say, "We have been having very good congregations here and in the outstations except in Bila and in Tadian where most of the people are either sick or recovering; and in those places I was shocked to see people who could hardly walk coming to Communion, supported by canes."

Bishop Larned in Geneva



The Rt. Rev. J. I. Blair Larned (*right*), Bishop-in-charge of American Churches in Europe, with Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, recently visited the American Church in Geneva, Switzerland, the only American church in the old seat of the League of Nations, where services were resumed during the past summer. Bishop Larned, who arrived in Europe in October, regularly conducts services in the American Church in Rome.

Harper Books for 1946

JUSTICE AND THE SOCIAL ORDER

by Emil Brunner

High anticipation awaits the publication of this book on a matter of great urgency by a titan among Continental theologians. In relation to the concept of justice, such specific questions as wages and property, communism and capitalism, international relations, and war and peace are given unusually thorough discussion. \$3.00

To be published January 16

THE NATURE AND PURPOSE OF THE GOSPELS

by R. V. G. Tasker

A fresh discussion of the four gospels, with particular emphasis on their religious message as it influenced origins. It reflects a departure from the historical-critical approach, and is written in a direct, easy style. \$1.50

To be published January 2

New Books for your Lenten Reading

THE PRESIDING BISHOP'S BOOK FOR LENT

THE TRINITY AND CHRISTIAN DEVOTION

by Charles W. Lowry

Both the Archbishop of Canterbury and the Presiding Bishop selected this book for 1946 Lenten reading. It follows in the distinguished train of other notable Presiding Bishop's Books for Lent. \$1.50

To be published January 30

THOSE OF THE WAY

by Willard L. Sperry

Another book especially suitable to the season. One meditation for each week of the penitential season, in which various aspects of following in "The Way" are illuminated by the well-known dean of the Harvard Divinity School. \$1.50

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A REMITTANCE for the Reconstruction and Advance Fund in South Dakota came from American Indians of Ascension Chapel of the Cheyenne River Mission. The pencilled note accompanying it said: "We help to rebuild the churches, hospitals, and schools which war has destroyed, and to advance new work for our Master's sake."

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million garments, in addition to shoes and bedding. American Churchmen, of course, will share what they have; to help their unfortunate neighbors in Europe, too much cannot be given. Clothing is international currency in courage and peace.

The Victory Clothing Collection is one part of the aid that American Christians from their untouched land can send to devastated areas. Another part is the Material Aid program sponsored by the World Council of

Churches whereby food, garments, and necessities such as soap packed by Church families are distributed abroad according to the criterion of need. Episcopalians, both individually and corporately are participating in these programs through the Presiding Bishop's Fund for World Relief. They follow the same pattern as the Church Christmas Packages (FORTH, July-August, p. 21) in which Episcopalians contributed 10,913 of 160,000 packages recently sent to Europe and Asia.

THE American people befriended twenty-five thousand war victims through the clothing collection of last spring. To children unable to attend school for lack of shoes, to families facing serious fuel shortages, American men and women sent coats, shoes, dresses and suits, blankets, sweaters, mittens, hats. They sent lightweight clothing to the Philippines as well.

But twenty-five thousand would make up hardly one-sixth of our own population. Far too many sufferers went unaided; at least one hundred fifty thousand people in Europe alone are struggling through this winter underclad, a prey to exposure and its companion, epidemic. For their sakes, the Victory Clothing Collection for overseas relief, January 7-31, has been organized. The clothes collected at this time will be distributed without any discrimination, religious, political, or racial, to the suffering, the needy. The national goal of this drive on behalf of UNRRA is one hundred

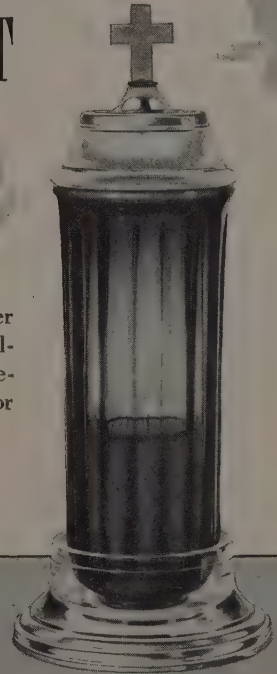
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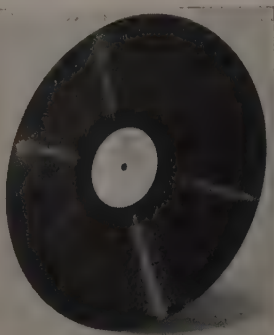
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UNDER OUR READING LAMP



CARVETH WELLS, writer of popular travel books, knows missionaries. In his recent book, *Introducing Africa*, (New York, Putnams, \$2.50) there are nine references to missionaries, all commendatory. While writing of health activities in French Equatorial Africa, he says, "Most of this work is in the hands of missionaries, whose accomplishment in this dark region of Africa is typical of their work in the whole continent, praiseworthy beyond words."

ALL who are interested in the labor movement and all who fear the labor movement should read *Labor and Tomorrow's World* by G. Bromley Oxnam (Nashville, Abingdon-Cokesbury, \$2). With his usual clear insight and comprehensive knowledge, Bishop Oxnam has written a much-needed book. It

contains a brief history of the Christian beginnings of the labor movement, a picture of what the worker is struggling for, the programs of the principal labor groups, and suggestions for bringing the Church and labor together. He sets as a test of all future procedure a concern for what happens to persons. In a final chapter, Bishop Oxnam proposes that each year some of the finest Christian youth should enter industry with the same dedication to service as those who go to the mission field.—A. E. H.

MRS. PAUL ROBESON, at the end of her recent book, *African Journey*, (New York, Day, \$3.50) says, "For the first time since the penetration of Africa by the white man, the people of the world will have to consider the people of Africa. Until this war, with few exceptions, the only people who were even vaguely aware of Africans as human beings were missionaries."

CHARLES D. KEAN's *Christianity and the Cultural Crisis* (New York, Association Press, \$2) is a Religious Book Club selection. An Episcopal clergyman, Mr. Kean is aware of both the secular and the religious crises which are facing us and he sees the inter-relationships between them. Reinhold Niebuhr, in the Introduction, writes that this "book clearly reveals the relevance of the Christian faith to our modern political and international problems because it understands the profundity of that faith and knows it to be something more than a mere insistence that men ought to be moral." Every business man should read this

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Reading Lamp---cont.

book because of its economic analysis, and all who are interested in the post-war world (and 60,000,000 jobs) will find its realism helpful. This book is profound and sound in its Christian evaluation of economic man.

James W. Kennedy is well-known to *Southern Churchman* readers for his weekly column and radio program. In his new book, *Haven House* (Richmond, John Knox Press. \$2), he uses an imaginative technique for translating Christianity into everyday living. A year in *Haven House* brings a man to spiritual recovery; he learns to follow Christ—to lean on no one but God.

One of the great leaders of American Christendom was Professor William Adams Brown of Union Theological Seminary. After his death, another of his books appeared, *How to Think of Christ* (New York, Scribners. \$3). In non-technical language, Dr. Brown outlines how others have thought of Christ: the Christ of the children, the Christ of the theologians, the Christ of the philosophers, the Jesus of the historians; the authoritative Churches and Christ, the Christ of lawyers, clergy, and soldiers; what artists, disciples, and saints think of Christ. All this brings us down to the present, and still each man needs to ask himself, "What do I think of Christ?" In the last three chapters, Dr. Brown attempts

to answer that question in the modern setting. This Religious Book Club selection may prove to be one of Dr. Brown's greatest books.

C. S. Lewis has made himself famous giving broadcast talks which simplify the basic Christian teachings. Perhaps his most popular book was *The Screwtape Letters* (New York, Macmillan) and since then there has been a steady stream of little books from his pen. The latest is *Beyond Personality* (New York, Macmillan. \$1) which is a summary of Christian theology with clear illustrations and simple language. He makes it clear that theology (what we believe) is extremely practical, and that Christianity depends upon certain beliefs about God and man. Mr. Lewis makes some inaccurate statements, but the total effect is helpful.

Some New Books

America and the New World. The Merrick Lectures (Tennessee, Abingdon-Cokesbury. \$1.50)

The Christian Answer edited by Henry P. Van Dusen (New York, Scribner's. \$2.50)

The Coming Great Church by Theodore O. Wedel (New York, Macmillan. \$2)

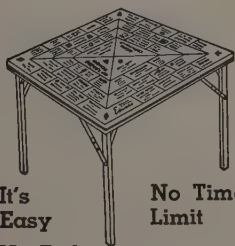
Distinguished American Jews edited by P. Henry Lotz (New York, Association Press. \$1.50)

G. I. Parson by Francis W. Read (New York, Morehouse-Gorham. \$1.50)

How to Think of Christ by William Adams Brown (New York, Scribner's. \$3)

The Human Life of Jesus by John Erskine (New York, Morrow. \$3)

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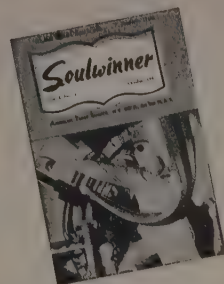
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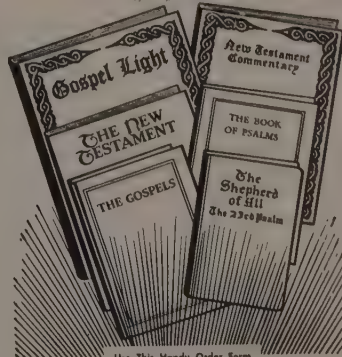
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National Council Welcomes New College Executive

THE Rev. Thomas Van Braam Barrett, rector of the Church of Our Saviour, Akron, one of the largest parishes in Ohio, became Executive Secretary of the National Council's Division of College Work on December 1. He succeeds the Rev. Alden Drew Kelley, now president and dean of Seabury-Western Divinity School, Evanston, Ill.

Mr. Barrett was for five years chaplain and instructor of religion at Kenyon College, during his rectorship of Harcourt Parish, Gambier, Ohio. He had further interest in students during the three years he was associate secretary for college work of the Fifth Province.

A graduate of Amherst College in 1930, and of the General Theological Seminary in 1936, he is particularly sympathetic with students' problems and hopes. But his interests are many and varied as shown by his participation in many diocesan and civic affairs. Mr. Barrett was a member of the Ohio diocesan Committee on a Just and Durable Peace; chairman of the diocesan Commission on the Revision of the Prayer Book; a trustee of the Akron Rotary Club; a member of the board of directors of the Akron Art Institute, Family Service Society, and the Travelers' Aid. He has served as chairman of the Akron Committee for the Resettlement of Japanese Americans; chairman of the board of directors of the Akron Community Service Center for Negroes, and as a member of the Akron Council on Race Relations.

The increasing enrollment in colleges throughout the country as demobilization continues offers a special opportunity to Mr. Barrett. An important phase of his new duties will be to see that veterans, who will have many readjustments to make, are well-ministered to by college chaplains and rectors of off-campus parishes.

THE Rev. Charles L. Pardee, D.D., has completed thirty years as secretary of the American Church Building Fund. The Trustees in a formal resolution expressed to Dr. Pardee their sense of "appreciation and gratitude for his long and faithful service."

Liberia's President Greets Bishop Harris

"DESPITE the recurring showers, the Pro-Cathedral was literally filled to overflowing." So the *Weekly Mirror*, a newspaper published in Monrovia, Liberia, described the enthronement in Trinity Pro-Cathedral of the Rt. Rev. Bravid W. Harris. In attendance were the President of Liberia and other government officials, the United States Minister to Liberia, the British Chargé d'Affaires, and representatives of the Armed Forces. At the reception held after the service, the Senior Warden, Mr. C. D. B. King, outlined certain specific hopes of the people of the Liberian Church. Among these are restoration of general and local convocations, strengthening of opportunities within the Republic for theological training of Liberian candidates for Holy Orders, more help to native missionaries and workers in the "forgotten stations," and effective steps toward autonomy of the Liberian Church within the Anglican Communion.



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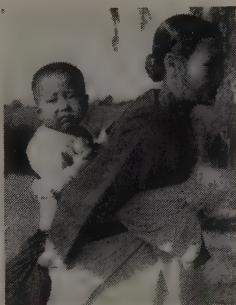
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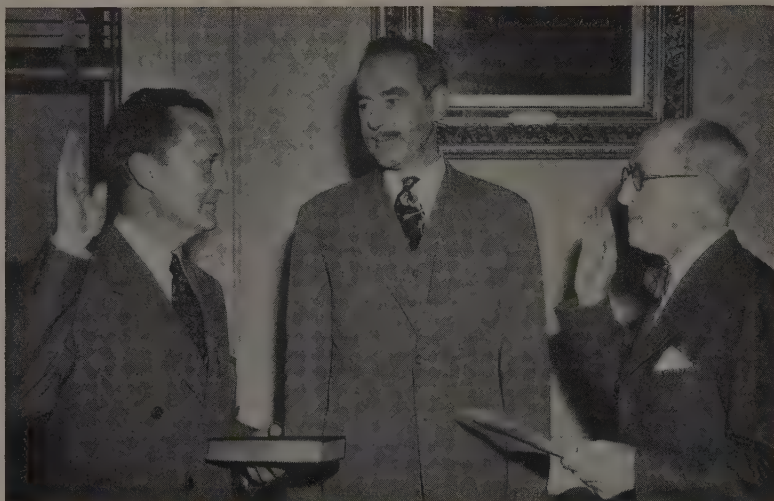
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CHURCHMEN in the NEWS



Acting Secretary of State, Dean G. Acheson (center), Bishop's son, now Under Secretary, witnesses swearing in of William B. Benton, former vice-president of University of Chicago, as Assistant Secretary of State. Acme

PRESIDENT Truman has recently appointed three Episcopalians to posts in the State Department: Dean G. Acheson, son of the late Rt. Rev. Edward Campion Acheson, Bishop of Connecticut, as Under Secretary of State; William B. Benton, New York advertising man who resigned as vice-president of the University of Chicago to become Assistant Secretary of State

in charge of press and cultural relations; and James Clement Dunn, Washington diplomat, as Under Secretary of State. Secretary Dunn was an assistant to Churchman James Francis Byrnes (FORTH, April, 1943, p. 25) at the recent Potsdam Conference.

"I am one of the many who entered the Church as a choirboy and by attending a Church school," says Sec-

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retary Benton, who is a Shattuck graduate. "I entered the choir of Holy Trinity Church, on the east side of Minneapolis, at the age of eight. When my father, a professor at the University of Minnesota, died, the Rev. Stanley S. Kilbourne of Holy Trinity, now of Port Chester, N. Y., took me to Shattuck School, the oldest Church school west of the Alleghenies and the first military school in the United States to which an Army officer was detailed. I roomed with Thomas Matthews, now Managing Editor of *Time*, the son of the Bishop of New Jersey. There I was confirmed. I have been a member of the Church from that day to this and served as a trustee of Shattuck School until I joined the State Department.

"I sang in the choir all the way through school," says the Secretary. "In fact I was pretty much a ringer in the choir. I won my scholarship on the strength of my soprano voice—my skill at hitting high speed. In recent years, scholarships have been more common throughout the country for skill at hitting the football line and gaining ten yards! My oldest son, Charles, now fourteen, sings in Trinity Church choir, where my four children have been baptized, when we are at home in Southport, Conn."

Secretary Benton is now in Washington where he is helping to develop an international information service for peacetime. "We have committed ourselves to a policy of active participation in world affairs," he says. "It will involve us in new problems, carrying the risk that our strength will be feared and our intentions misunderstood. We must address ourselves to peoples as well as to governments."

He attended Carleton College and graduated from Yale in 1921 when he began his career in advertising. Since 1937 he has been vice-president of the University of Chicago, chairman of the board of the *Encyclopaedia Britannica*, a member of various Inter-American committees, and is a member of the Adult Education Board of the Columbia Broadcasting System.

Under Secretary Acheson was born in Middleton, Conn., attended Groton, Yale, and received his law degree from Harvard University in 1918. After serving as an ensign in the Navy, he became private secretary to Louis D.



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CHURCHMEN---continued

Brandeis of the Supreme Court where he remained until 1921. He practiced law continuously, with only a slight exception when he served as Under-Secretary of the Treasury in 1933, until he became Assistant Secretary of State in 1941.

Secretary Dunn, once an architect, early turned his abilities to the diplomatic service. He has served in Spain, Haiti, Belgium, England, Switzerland, and Uruguay. Since 1937 he has been an adviser on political relations to the Division of Western European Affairs, and was first appointed Assistant Secretary of State by Edward R. Stettinius.

For the first time since 1940, the Rt. Rev. and Mrs. William M. M. Thomas of Southern Brazil are in the United States. Bishop Thomas will spend part of his furlough in Charlottesville, Va., and then go to New York. . . . A son was born to Mr. and Mrs. Charles E. Harbison on October 29. Mr. Harbison was a teacher at Soochow Academy. Mrs. Harbison is the principal of St. Mary's Hall, Shanghai. Both were interned by the Japanese at the Chapei Camp. . . . The Rev. Ben Axelroad, a missionary in Brazil, was advanced to the priesthood in the Ascension Pro-Cathedral at Porto Alegre on November 25, by the Rt. Rev. Athalicio T. Pithan. . . . Mary DeHaven Allen, formerly assistant librarian at the Virginia Theological Seminary, and recently a missionary at the House of Bethany, Cape Mount, Liberia, was married November 7, to Mr. Arie deKok, a Dutch business man, in the Bishop's Chapel, Monrovia. . . . The Rt. Rev. Norman S. Binsted, Bishop of the Philippine Islands, has gone at the request of the Presiding Bishop to make a survey of the state of the Church in Japan, where he was formerly Bishop of Tohoku.

Louis Arthur Grimes, Chief Justice of Liberia, a member of the Bishop's Council there, and A. J. Adorker of the Liberian Treasury Department, a delegate to the Bretton Woods Monetary Conference, who is also a communicant of the Church, recently paid a formal call upon the Presiding Bishop.

"I'm Sold on Missions"

"HONESTLY, Fran,"—enthusiasm from the Panama Canal Zone penetrating as far as New York City—"until one gets right into the missionary field, one cannot see as clearly the terrific need there is for the work of the Church there." This was a letter sent by a girl who has recently taken a position in Panama to her friend up North. "When one sees clergymen giving so unstintingly of themselves to two and three congregations with all the little businesses that each entails, and some of them have as many as five congregations, one can understand better why there is a right-hand side on the Church offering envelopes. I do not think I shall ever put more in the left-hand side again than I have in the right. And the strange part is that even in a missionary district, the congregations give to other more destitute places. They give generously of the little they have for the work of the Church in China or the Philippines. It

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"THIS is so lovely that when we come here we don't want to leave." So say the laymen of the church at Kailua, Island of Oahu, T. H., about a small building made from two prefabricated houses, set in a grove of stately palms and tropical foliage. The church, recently dedicated by Bishop Harry S. Kennedy, answered a request by the laymen of Kailua that the Church establish work in their community. Property was given by Mr. Harold Castle, a prominent Churchman, and plans have been made for a larger permanent church, with a rectory and parish house, as soon as possible. The Rev. W. Arthur Roberts is priest-in-charge, and services and classes of instruction are well in progress.

makes one blush for shame when thinking of the excess materials and advantages of our churches at home. Oh, I'm sold on missions already."

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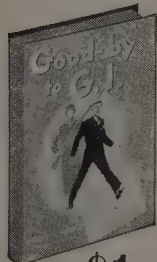
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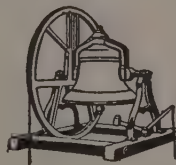
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Continued from page 13

sides conducting the Sunday and week-day services, he teaches day school for the children of the settlement, holds evening classes for adults, gives first aid in cases of sickness, sometimes acts as postmaster, and always is a friend and helper to the people of his flock. He makes long trips to outlying camps, traveling by dogsled in winter and by boat on the rivers or along the coast in summer.

Two hospitals are operated as part of the missions' social service program. They are at Pangnirtung, on the east coast of the big Baffin island, and at Aklavik, headquarters of the diocese in the west. These locations are respectively a little below and a little above the Arctic Circle. Both hospitals have resident doctors, registered nurses, and good equipment, including electricity, X-ray, and operating rooms. What has been done through them in saving lives and relieving suffering is a story in itself.

There are also two residential

schools: at Fort George, on the east side of Hudson Bay, and at Aklavik, where Indian and Eskimo children from distances of as far as 100 miles are living and learning together. From these schools, it is hoped, will come recruits for a native ministry and native nurses for the hospitals.

Central to all this work are the churches, which in general are surprisingly neat and attractive. Some of them, as on the Arctic coast, are built of logs that have drifted down the northern rivers from interior wooded lands; elsewhere, building materials have been brought in, at high cost, from the south. Wherever there is a church it is the most conspicuous and influential building in the neighborhood.

All Saints' Pro-Cathedral at Aklavik, the best church building in the diocese, would do credit to an average rural community anywhere. It was built entirely by native labor under supervision of one white master carpenter, and the Far North parishioners are justly proud of it.

The altarpiece in the Aklavik church is an oil painting, "Epiphany in the Snows," done and presented by an Australian artist to depict the Nativity for people of the North in terms of their own land and life. It shows the Madonna and Child in ermine furs, such as Arctic hunters sometimes catch; an Eskimo man and woman and an Indian are presenting gifts; two reindeer are standing by, with a sled dog in the foreground, instead of the traditional camels. "We sure like that picture," said one of the Indian Christians the day the cathedral church was consecrated.

But the people of the Far North are themselves its greatest treasure. The Eskimos, numbering probably not more than 4,000 from Baffin across to Alaska, are the real Arctic dwellers and the most persistently cheerful people in the world. They are resourceful, quick to catch a new idea, and clever at mechanics. Their Indian neighbors, though of slower temperament, are also skillful in their own way, the women being especially adept in needlecraft. So it is that church activities in the Arctic Diocese sometimes include bazaars and sales of work, as in the rest of the world, with products of both Eskimo and Indian genius on display.

Atom Bomb Workers

Continued from page 9

parish, even though parish activities had to be carried out in homes of the members. They were an accepted mission in the Diocese of Tennessee.

During the summer months, the congregation, now known as St. Stephen's Mission, was able to use the Chapel-on-the-Hill for a brief morning service at ten o'clock. Autumn brought an opportunity to hold an eleven o'clock service in a chapel in the west end of town, as well as the eight o'clock morning Communion in the East Chapel, and the five o'clock afternoon service in the Chapel-on-the-Hill. Without the Men's Club and the Auxiliary, who arrange the various chapels for the services in three different parts of town, this active program would be impossible. But establishment as a mission made this group redouble their efforts to see that what the Church was after did not go by the wayside. A Young People's Service League was organized, along with an open house for those of college age and over.

If there is any truth in the obvious statement that the future of the Church rests in the hands of the young, what the young men and women of St. Stephen's at Oak Ridge are doing gives ample encouragement. This congregation was organized and developed by young men and young women. They demanded that their Church be represented in this war area. They asked for and secured a resident clergyman, and gave him their wholehearted support. They are a humble consecrated group who believe that if we do not find a new spiritual foundation for our world, we have written her death sentence. But they are not afraid of that death sentence. Though all of them have been a part of the most remarkable contribution to the human race in the history of science, they believe with the Archbishop of Canterbury: "We are not afraid of endless destruction. This new energy means greater leisure. Greater leisure means greater comfort. Great comfort is a greater danger than great danger itself. Men must become better men; that is the moral of it all."

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Unvanishing Americans

Continued from page 15

help and much-needed recreation, to fill an immediate social-educational need as well as the deep religious need. In dealing with these groups, one principle must be observed; there must be a separation between white culture and Christianity. No attempt is made to change the Navajo way of life; Indians are taught the fundamentals of the Gospel, and that these transcend any particular way of life.

The missionaries now at work are following this principle and consequently, seeing fine results, but there are all too few of them. Christian missions should be ever present to meet the Indians where they are living, directed by people who understand the Navajo, his language and customs, and who know how to build on what is already there in his life. His changing culture calls out for the unchanging values of Christianity. Among the Navajoes, there is need for supervised work of seminary students, by both scientists and priests; for teachers to run the schools, for doctors and nurses in the clinics, all working with a strong consciousness of basic Christian truths.

The Navajoes are a real challenge to the Christian Church today. To deal with them religiously will require the best that science and the Church can offer in the twentieth century.

DIMES are an important part of the campaign in the Missionary District of Honolulu to raise the Bishop's Endowment Fund. Coin cards are being filled and given to local rectors to add to the fund, now \$18,000, which must be increased to \$150,000 before the interest from it will pay the Bishop's entire salary, and other expenses which arise in his work. A committee of laymen are hard at work to increase the endowment funds as one more step towards making the district into a self-supporting diocese.

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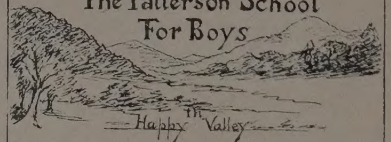
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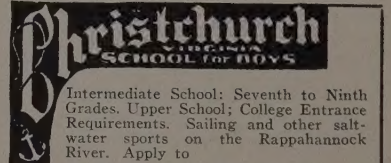
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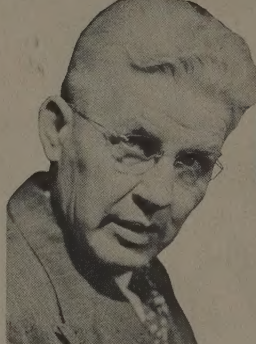
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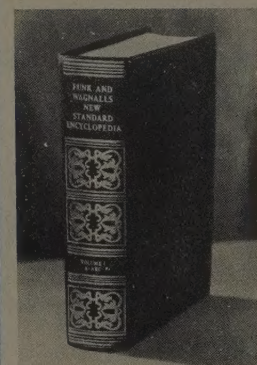
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